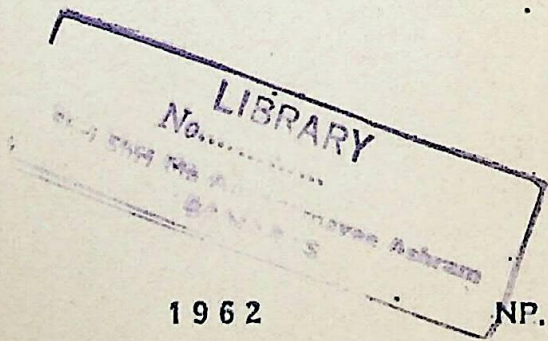


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THUS INSPIRES SWAMI SIVANANDA

Swami Sivananda



PRICE

1962

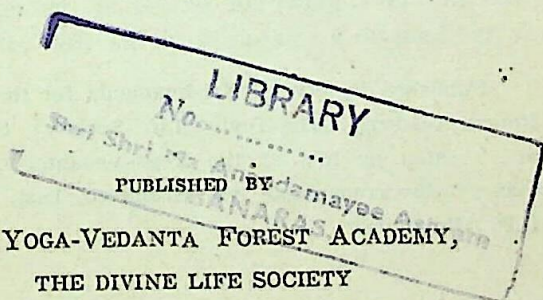
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THUS INSPIRES SWAMI SIVANANDA

9/47

BY

SRI SWAMI SIVANANDA



THE YOGA-VEDANTA FOREST ACADEMY,
THE DIVINE LIFE SOCIETY

P.O. Sivanandanagar, via Rishikesh,
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PUBLISHERS' NOTE

HIS HOLINESS SWAMI SIVANANDAJI MAHA-RAJ IS RENOWNED, not only for the versatile and prolific output of literature on spiritual topics, but also because of his lucid, simple, succinct and direct way of presenting them. His words are the expressions of His Inner Experience. In countless hearts he has kindled the light of spiritual aspiration; in numerous minds he has effected the dawn of divine illumination. He has done so, through his never-ceasing flow of publications.

Here is one more wave in His Jnana Ganga—'Thus Inspires Swami Sivananda'—a Pocket treasure, every sentence of which charges the reader with a wave of spiritual exhilaration, giving him a flash of divine awakening, however momentary it might be. He inspires everyone because he himself is inspired and his words are the flow of his Divine Inspiration.

Constant study of this booklet, meditation on the truths embodied in it and following them in one's practical life, will surely make one a divine being on earth.

Publishers.

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SRI SWAMI SIVANANDA SARASWATI



Thus Inspires Swami Sivananda

Thus inspires
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Chapter I

THE WAY OF SALVATION

1. Bondage lies in the belief "I am the body"; Liberation lies in the constant faith "I am Brahman."

2. He who identifies with the body has fear from all sides.

3. Enquiry into Truth or Brahman is a means to Moksha or spiritual freedom.

4. Ego is the root of imperfection and all miseries.

5. Always meditate "I am Brahman" by melting the Ego in the Absolute.

6. Meditate "I am undivided", "I am Infinite", "I am full and secondless". You will attain the state of a Jiwanmukta or Liberated Soul.

7. The body persists in a sage like a burnt cloth.

8. The Jnani knows that God is his very Self.

9. Love is an irresistible and inevitable force.

10. One Self or Atman dwells in all. Unity is the Ultimate Truth. Hence there is love for all these objects.

11. The essential nature of the Self or Atman is Immortality.

12. Desire itself is the greatest misery. Desirelessness itself is the greatest happiness.

4 **THUS INSPIRES SWAMI SIVANANDA**

13. Attachment is at the root of all suffering.

14. Raga and Dwesha, likes and dislikes really constitute the world.

15. Desire enlivens attachment.

16. Fulfilment of desire leads to a further increase of attachment and desire.

17. In renunciation of desires is real happiness and joy.

18. Renunciation or Sannyasa is the greatest Tapas.

19. God is one. Truth is one. Humanity also is one. The whole world is a vast family of God.

20. A person's faith is determined by the kind of man he is.

21. Bhakti fills the heart with bliss and peace.

22. Grace and self-effort are identical. Without Grace there can be no self-effort, but Grace itself blossoms as self-effort.

23. Without self-effort one does not obtain Grace and the self-effort is a mark of the descent of Grace.

Chapter II

GUIDE TO GOD-REALISATION

1. God fills the world.
2. God is the first and the last.
3. Brāhman or the Absolute is Alpha and Omega, the beginning and end, the first and the last.
4. Truth is the seat of God. Truth is God. Truth alone triumphs.
5. Guru is God in human form.
6. What Hindu adores is the one God in the many Gods.
7. Non-violence is the highest virtue. It is the way to realise God.
8. As many minds, so many ways to God.
9. A man above all, is his will. As is his will in this life so does he become when he departs from it.
10. The foundation in spiritual life is absolute Faith in God.
11. Discrimination and dispassion are the two wings with which you can soar to the abode of eternal bliss.
12. Raga is inordinate attachment to any object.
13. If the aspirant goes beyond likes and dislikes he has crossed this ocean of Samsara.

6 **THUS INSPIRES SWAMI SIVANANDA**

14. There are two seeds for the tree of the mind—the Vibration of the Prana, and the Vasana. If one of them is destroyed, both of them are naturally destroyed.

15. When the Vasanas are removed the mind becomes no-mind, for due to want of Vasanas, the mind completely stops thinking and comes to a cessation like a lamp without oil.

16. Besmear in your eyes the ointment of wisdom. You will be rooted in the bliss of the Supreme.

Chapter III

UNTO THE LIGHT DIVINE

1. God is Himself the formless and the form. He is without qualities and with qualities. He is one. That one alone is many.

2. All are equal in the eye of God. His Caste is the caste of Purity. His Religion is the religion of Love. His Creed is the creed of Selfless Service and mutual helpfulness.

3. Mind is the root of this Samsara-Tree which has thousands of branches, shoots, blossoms and fruits.

4. When the Vasanas are destroyed the mind ceases functioning. Then arises the Absolute Consciousness, the cause of immediate Salvation.

5. This Samsara-Tree is in essence imagination only. Dry up the mind by ceasing from imagination. The tree of Samsara also shall dry up together with the drying up of the mind.

6. The knowledge that the Guru imparts will alone lead to Supreme Goal.

7. The Guru opens up before the seeker the avenues through which the realisation of the divine can be attained.

8 **THUS INSPIRES SWAMI SIVANANDA**

8. Scriptures and the words of Guru are the two eyes with which alone you can see your way and reach your destination.

9. Without Divine Grace no spiritual progress is possible.

10. In the garden of life, every one of you should blossom forth as fragrant flower each proclaiming the glory of God.

11. Dharma or righteousness must flower in the heart of man.

12. This world is an image of God.

13. Love of God should find expression in the love of humanity.

14. Love of Humanity should be spiritualised through love of God.

15. Spirituality is universal.

16. Expansion is the nature of True Love.

17. This whole universe is your common Home. The entire humanity is related to you as closely as your nearest relations.

18. In unity is strength. In integration is the great fulfilment.

19. Rejuvenate the lower nature by the cultivation of virtuous qualities.

20. Whatever you give you have in abundance. Whatever you hoard you have lost.

21. Experience in life shows that material objects cannot give one a sense of adequacy and fulfilment.

UNTO THE LIGHT DIVINE

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22. Every object, every occurrence, everything has a lesson to teach.

23. Concentration of mind is the key to Yoga.

24. An austere and simple life is indispensable for Yoga.

25. Tapas is strict discipline of thought, word and deed.

26. Yoga enables you to tap the source at Will.

27. The practitioner of Yoga must be alert, intelligent, wise and efficient all the time or whenever he wills.

28. During meditation unlock the inner chamber, the treasure-house of wisdom and power.

29. Delude not yourself that you have achieved perfection with a little of proficiency in a particular aspect.

30. Have a definite goal. Let your conduct be guided by noble principles. Repeat the name of God. Sing His glories. Meditate on His Divine Form. Commune with Him. Ever aspire to grow into His Consciousness. You will be blessed with God-realisation.

Chapter. IV

VEDANTIC MEDITATION

1. Meditate, "I am undivided. I am Infinite. I am full. I am secondless. I am Satchidananda-Swaroopa. I am the Light of lights."

2. Meditate, "I am the Essence of Consciousness and Bliss. I am devoid of three bodies and three Avasthas. I am the fourth State of Consciousness".

3. Meditate, "I am the essence of Chidakasa. I am the Supreme Prajnanaghana, the mass of wisdom. I am fearless. I am formless and attributeless. I am the support for the whole Universe. I myself need no support. I am without Avidya and impurity".

4. Meditate, "I am the essence of Self-luminosity. I am the ocean of Immortal Essence of Reality. I am without the universe and beyond the pairs of opposites. I am the Absolute Self. I am Nirguna".

5. Meditate, "I am eternally pure. I am beyond Maya. I am Eternal Consciousness. I am undifferentiated. I am entirely free. I am desireless. I am eternally perfect".

6. Meditate, "I am the witness of the body etc., the rock-seated being, the attributeless Supreme and the Brahman, the full".

VEDANTIC MEDITATION

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7. This essential Self within is essentially Brahman itself and nothing else.

8. It is the state of Samadhi when the self sees nothing else, hears nothing else, and understands nothing else, than itself.

9. Samadhi is the state of the mind when it exists undisturbed like a lamp in a windless place where the meditated and meditation vanish into the Absolute perception of the meditated alone.

10. Divest yourself of not-Self through enquiry. Centre yourself in Brahman and get liberated.

Chapter. V

EXAMINE, ANALYSE AND KNOW

1. No one can be religious without being ethics-minded or moral in his practical life.
2. He who is truthful and righteous is indeed blessed.
3. No one suffers for ever and no one enjoys happiness for ever.
4. The twin characteristics of true Yogic Idealism are detachment and the spirit of renunciation.
5. Yoga is essentially an inner process. It is a method of self-culture to begin with.
6. Expect nothing and you shall know no disappointment.
7. Crave insult as if it is nectar. Hate respect like poison.
8. A beautiful behaviour is better than a beautiful form.
9. Not what you do but how you do it, is the test of your mettle.
10. Your influence depends not so much on what you know or do, but upon where you are.
11. The 'true characteristics of ignorance are vanity, pride and arrogance.

EXAMINE, ANALYSE AND KNOW 13

12. A little more patience, perseverance, a little more purity, a little more work—that is luck.

13. O Foolish man! worship the Lord. Repeat His Name. Nothing will save you from death.

14. Ponder well. Enquire "Who am I"? Abandon all attachment to men and objects. Meditate. Realise the self and be ever blissful.

15. Satisfaction is the tranquillity of the mind.

16. He who is tranquil controls his mind very easily.

17. In Samadhi pure Consciousness alone remains.

18. In the state of Samadhi one experiences the self or Atman which is full above, full below, full in the centre, full everywhere, for self alone is everything.

19. In the state of Samadhi one experiences the Self which has nothing above, nothing below, nothing in the centre, nothing anywhere for Self is everything.

20. Do not study books too much. Meditate more. Meditate on the Essence without break.

Chapter VI

UNIVERSAL RELIGION

1. Do you love God? Love your fellow-being first.
2. Give joy to any living being. You give service and worship to the Lord.
3. He who does most good to God's creatures is most beloved of God.
4. That man who practises the religion of universal compassion achieves his highest good.
5. The cloud gives rain without being asked for, so do virtuous people do good to others unsolicited.
6. A saint is like a sandal tree which gives scent even to the man who cuts it.
7. Only in knowledge man is distinct from the beast. He who has no wisdom is only a beast.
8. The destruction of the mind is the attainment of Supreme consciousness-bliss.
9. When the mind is annihilated and becomes no-mind then duality is not perceived.
10. When Truth is realised one sees the One alone everywhere.
11. To the Brahmin priests God is in fire, to saints in the heart, to dull-headed men in idol and to the equal-minded sages everywhere.

UNIVERSAL RELIGION

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12. For a sage wherever the mind goes then and there it sees only Brahman or the Supreme Bliss.

13. Wherever saints and sages stay even for half a second then and there are sacred places like Benares, Prayag Etc.

14. Meditation on Atman or the Self even for a moment is greater than crores of sacrifices. Meditation alone is supreme.

15. Love for mundane life is the cause of bondage. Life in Brahman is immortality.

Chapter VII

THE VISION OF THE WISE

1. A sage looks upon people, objects and wealth as mere dream objects.

2. A Sage alone has the power of renouncing objects.

3. In whom Truth, charitable nature, forgiveness, good conduct, compassion, austerity, mercy, wisdom, equal vision, equanimity abide, he is called a Sage.

4. Who sees extreme essencelessness in all objects is one in whom wisdom has dawned.

5. A sage attains self-realisation through faith, devotion, constant Yoga practice, concentration, non-attachment and renunciation.

6. A Sage abandons all attachments and attaches himself to Brahman or the Absolute.

7. Concentration is the supreme desirelessness for objects.

8. Charity, restraint, observations, study of scriptures, rituals, Vratas—all these are done for controlling the mind.

9. Equilibrium of mind is the highest Yoga.

10. The objects enter the mind and the mind gets entangled in the objects.

THE VISION OF THE WISE

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11. Meditation gives you poise and peace.
12. The richest treasure is love of God.
13. Devotion is power.
14. Thoughts of God, cheer up the body and the mind.
15. Sweetness of life is service of humanity.
16. Through regular Japa and meditation the Divine Flame grows brighter and brighter.
17. Strength comes from Japa, prayer and meditation.
18. Prayer is communion with God.
19. Bhakti is to live with God.
20. Dharma makes you Divine.
21. Devotion dissolves into Self-surrender.
22. There is no place where pain and pleasure do not abide.
23. The intellect is dependent on the Atman or the Supreme Soul and cannot work without its help.
24. If the world still appears to be for a sage; it will not cause delusion as it is abandoned as unreal. It will linger as a memory.
25. A sage is rooted in Brahman, or Bliss-Consciousness. He does not have the Consciousness of anything of the world.

Chapter VIII

CLUSTER OF DIVINE GEMS

1. Peace is the essence of God.
2. True Life is life in God.
3. Japa is eye to see God.
4. Desire for God elevates and inspires.
5. Bhakti is the secret of contacting God.
6. To become Divine is the aim of life.
7. Purity is the bed-rock of spiritual life.
8. Prayer draws down the Grace of God.
9. Truth, Self-restraint, austerity, charity, non-injury, rootedness in virtue—these are the aids to Self-realisation.
10. When the work is done as worship of God, Karma is transformed into Yoga.
11. Become desireless, become egoless. Attain Brahma Jnana. You will have no problems.
12. Frustrations bring problems.
13. As long as one does not accept a Guru so long he cannot attain Mukti or Salvation.
14. Without Guru, perfection cannot be obtained.
15. All evils are due to passion, affection, greed or desire.
16. When the mind is tranquil the body also becomes healthy.

CLUSTER OF DIVINE GEMS

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17. All sorrows have affection as their root. All fears also are born of affection.

18. The original Guru of all troubles is affection.

19. The temple of Divine has four pillars. They are : meditation, purity, love and righteousness.

20. Wealth alone is the cause of all human miseries.

21. There is no end for craving; hence contentment alone is the best way to happiness.

Chapter IX

VOICE OF THE WISE

1. In you is God and in God is thyself.
2. The inner voice speaks when the mind is serene, when thought is stilled.
3. Seek Brahman or the Absolute or suffer the pangs of death.
4. Truth is not the exclusive possession of any one religion.
5. The several books of all religions treat the same Truth.
6. Sakti and Brahman are one.
7. Are you seeking God? Then seek Him in your own heart.
8. Religion is something to be lived and not to be only studied and discussed.
9. To hug the perishable is to court Death. To seek after the deathless is to attain Immortality.
10. The religious man must utter Lord's Name in every breath of his being.
11. Yoga means the progressive detachment of mind from matter.
12. Yoga means the suspension of the mind's outgoing tendency.

VOICE OF THE WISE

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13. Truth is the basic law of life. Truth is the means and the goal ultimate.

14. Good conduct is the one cause of happiness.

15. Compassion is the best virtue.

16. Greed is the endless disease.

17. Ignorance of Dharma is delusion. Pride is self-conceit.

18. Desire is the cause of Samsara. Jealousy is the burning of the heart.

19. An atheist is an idiot.

20. Egoism is the great ignorance. Egolessness is great Wisdom.

Chapter X

PEARLS OF LOVE

1. Love is the greatest healing power in this world. It is the love that really sustains the world.

2. Love of God really means love of humanity.

3. True love thinks of no evil and asks nothing in return for itself, imputes no motive and sees only the bright side of things.

4. One cannot love God and yet be immune to the suffering of the people around oneself.

5. Love always flowers itself into selfless service, mercy compassion, tolerance and goodness.

6. Without love no good is of real value. Without goodness in action there is no love.

7. Truth and love are the twin principles of spiritual life or any kind of life that is worthy of being called a good life.

8. Slavery to one's senses, vanity, and the ego are worst forms of slavery.

9. Freedom from the slavery to the body and mind is the highest personal freedom.

10. Have the dictum 'the maximum good to the maximum many and the least harm to the least few.'

PEARLS OF LOVE

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11. The Life in the Divine or the Yoga life is a life in freedom from the bondage of the world, from slavery to the mind and senses.

12. Philosophy or love of Reality, not only concerns itself with the knowing of Reality, but living, acting, moving in it.

13. Take more time to be alone with God. Meditate more. You will be filled with rapture.

14. My touch is a potent healer. Just feel that touch. Have intense faith.

15. Times of prayer are times of growth, strength, bliss and peace.

16. Yoga has nothing to do with miracle-mongering. It is a simple way of life, enabling the practitioner to attain union with God and thereby enjoy supreme bliss and joy.

17. Serve selflessly, self-forgetfully, self-sacrificingly. This is the first principle of Divine Life.

18. Unless you rise above the currents of likes and dislikes you cannot cultivate Cosmic Love.

19. Meditation coupled with selfless service can enable you to rise above the two currents of Raga and Dwesha., likes and dislikes.

20. This world is indwelt by the Lord. Therefore serve and love all.

Chapter XI

DIVINE HARVEST

1. Plough with truth. Plant the seeds of desire for Brahmajnana. Irrigate the mind with the water of purity. Build the fence of right conduct. You will reap the rich harvest of Self-realisation.

2. Regard the body as the temple of the Lord, love as ghee, truth as milk. Perform Pooja or worship to the Lord thus.

3. Improve your heart. You will see improvement in everything and everywhere.

4. Conquest by arms is no conquest; conquer the hearts of others through love and kindness. This is real conquest.

5. Cheerfulness is a sign of life, of spiritual growth.

6. Every form is a mass of divine condensed energy.

7. Energy, success, happiness, abundant health, strength and peace depend upon the practice of Asana, Pranayama, Japa and meditation.

8. Listen to a bird. Learn. Take the song and draw joy as a message from God.

9. Within the body there is the heart. Within the heart there is a little house. This house has the

DIVINE HARVEST

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shape of a lotus. Within the lotus dwells the Atman or Brahman the Eternal.

10. When the senses are controlled, when the heart is purified, all bonds are loosened and freedom is attained. There is constant and unceasing remembrance of Atma.

11. The entire universe throbs with one Cosmic Life-principle.

12. The happiness of all is the great duty of life and the goodness of all is the great duty of life.

Chapter XII

CONQUEST OF MIND

1. Thought runs faster than electricity.
2. It is Karma that sends you into this world.
3. Evil thoughts corrode your character. Cultivate good divine thoughts.
4. Bhavana and mental attitude ultimately blossoms as Anubhava or experience.
5. Mind must be purified by the practice of virtues—self-control, meditation and devotion to God.
6. In the absence of strong will and discrimination Self-realisation is impossible.
7. Perseverance fortitude, self-sacrifice and self-denial are very necessary for attaining Self-realisation.
8. Meditation is not a process of acquiring power to fly in the air and read the thoughts of others. The sole object of meditation is to bring the mind into contact with God.
9. The will to serve is the noblest power in the region of human activity.
10. Determine to persevere at any cost in meditation. You will attain success.
11. Concentrate meditate and commune with God.

CONQUEST OF MIND

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12. Self-control or the control of the senses and the mind is the indispensable prerequisite to successful meditation.

13. Meditation is indispensable to intuition which is the door of Truth.

14. Subdue the senses. Practise regular meditation. Develop dispassion. Transcend the three bodies. Unite the individual soul with the supreme Soul.

15. The source of matter, energy, life and intelligence is Brahman or The Absolute.

Chapter XIII

DAWN OF DIVINE WISDOM.

1. Justice is mercy of God.
2. The Sport (Leela) of Brahman is His very Nature.
3. O deluded man ! kill not animals, but kill the animal in you—the ego.
4. Imagination, emotion and evil company fan the flame of craving.
5. The impure mind is your enemy for it resists the vision of Truth.
6. Return good immediately for evil and punish the evil-doer with shame.
7. The cause of worry is fear. Fear of losing a job, fear of getting diseases, fear of death etc., cause worry.
8. Fear not death. Death is birth into a new life.
9. A Jeevanmukta is not reborn.
10. Life is one—life is a mystery.
11. This world is a vast school of experience. Learn and gain.
12. Right knowledge of truth leads you to happiness and liberation.
13. Worship of Self is meditation on the Supreme Atman or Brahman.
14. He who repeats the name of the Lord renews his strength vigour and energy.

DAWN OF DIVINE WISDOM

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15. Slay Ajnana or ignorance, wear the laurels of Brahmajnana and come out victorious. This is the triumph of a Vedantic Hero.

16. The goal of life is attainment of absolute freedom from the bondage of matter.

17. Peace will come with love and understanding,

18. Ignorance is the root of Karma. Dharma or righteousness is the root of religion.

19. Withdraw. Be still. Enter the Silence. You will know, my child.

20. Study. Enquire. Have a one-pointed, steady, pure mind. Now meditate and attain Self-realisation.

21. Here is the one rule of spiritual life. Serve. Love and Meditate.

22. Sow the seed of faith in your heart. Water it with the water of love. Fence it with the repetition of Lord's name. You will reap a rich harvest of Divine Grace.

Chapter XIV

LIGHT ON LIFE

1. Your eternal source and abode is the Divine.
2. Life here is a passage way to Immortality.
3. When the boundary is crossed night becomes day; for Brahman or the Absolute is Light itself.
4. The Divine Life is the life in the awareness of your essential, ever pure and ever-perfect Divine Nature.
5. To release oneself from the bonds of desires is spiritual heroism.
6. Man burns himself in the fire of his own sensuality.
7. Worry and craving in the mind constitute a living death.
8. Kill the ego and conquer death.
9. Desire moves the mind; the mind moves the senses.
10. Withdraw the senses from the objects and withdraw the mind from the senses. Establish yourself in your inner centre or Atman.
11. Let all your action be full of love, goodness and purity. This is Divine Life,

12. High aims form high characters.
13. Eating meat is committing murder.
14. Dispassion is desirelessness. Dispassion is indifference to sensual enjoyments herein and hereafter.
15. Renounce matter. You can live in the Spirit or Absolute.
16. Reason does not lead to the ultimate Truth. Sruti helps you to attain the final Truth. Rely on Sruti.
17. There is no enemy worse than egoism; no friend greater than Atma Jnana or Self-knowledge.
18. Discrimination, renunciation, dispassion and meditation will lead to liberation.
19. Wait on God. Talk with God. Walk with God.
20. Look within. Look into the heart. Behold Him there. Rejoice.
21. Man is restless till he rests in God.
22. For harmonious living, balance of mind is essential.
23. Assert "I am the source of even this 'I'. I am the Changeless witness, Consciousness, the pure Atman which is beginningless changeless and endless".

Chapter. XV

AWAKE! ARISE!!

1. Awake, to the realisation of your Immortal Nature.
2. Arise into an active experience of the fearless, ever-free spiritual nature of inner Self.
3. Withdraw the senses from the objects. Withdraw the mind from the senses and establish yourself in your inner centre.
4. Be unchanging one amidst the changing body and mind,
5. Purity and truth are the twin factors that unfold and awaken the divinity that lies dormant within you and lead you to perfection.
6. Purity is the greatest austerity, penance and Yoga.
7. It is the living of life in a noble way characterised by purity, truth, compassion, self-control, selflessness and service that takes one towards Self-realisation.
8. A life of virtue is the common basis of all Yogas.
9. Be large-hearted. Embrace all. Feel oneness with all. Be tolerant towards all. Regard all people as your own self,

AWAKE! ARISE!!

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10. Feel 'All are one; All are mine; I am the brother of all; I am the Self of all; The whole universe is mine'. How can selfishness come into life then?
 11. Die to this little selfish 'I' and be born again with a broader idealism.
 12. Goodness leads to Godliness.
 13. Virtue on the human plane is the very emanation of Divine Essence.
 14. By practising goodness one lays the foundation for the highest attainment of God-consciousness.
 15. Mastery over emotions and passions is real education.
 16. Service is prayer. Service is the worship of the Lord.
 17. Your whole life should be a perennial worship. That is the dynamic way of spiritual evolution, of spiritual unfoldment and highest experience.
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VOICE OF THE DEVOTEES

This is a much belated note of congratulations, which was certainly well remembered by all the great men of India as indicated by their statements in the message and greetings' section of your recent publication. Surely your life has been a full and rich one and of great spiritual significance to many many people. May future years bring you much further opportunity for your enlightening activity.

—*Sri Charles A. Moore.*
University of Hawaii,
Honolulu 14, Hawaii.

Myself and my wife are grateful to you for the most interesting publications of yours—The conquest of Mind; Yoga and Science of Pranayama. Your publications are a gift to humanity and they will be better human beings by their study. I quite agree that only retrospection and introspection can do great good to human beings.

We always wish and pray that you may be spared to humanity for many many more years so that your blessings to all may make humanity happy.

—*Sri V. V. Giri*
Raj Bhavan,
Trivandrum.

VOICE OF THE DEVOTEES

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I have received and rapidly glanced through the three notable publications which you have, with your usual courtesy and kindness, forwarded to me.

In the 'Science of Prāṇayama' you have dealt with the importance of the unique discipline with your usual felicity and comprehensiveness and have also dealt not only with the Prana and its functions and the purification of the Nadis but with a number of auxiliary though important, subjects like environment and discipline and at length, with Asanas and Avasthas. I was specially interested in the simple but efficacious method indicated on page 123 entitled 'Sivananda Pranayam' which can be undertaken anywhere and at any time.

In the Volume on 'Yogasanas' you have given certain general directions of the greatest possible usefulness and have dealt with important Mudras and Bandhas with great clarity.

Of the three books, the treatise on 'The Conquest of the Mind' is the most suggestive and illuminating. It is a complete manual on self-analysis, self-control, and psychology. Part iii of the book dealing with the various methods by which the mind may be controlled is of very great importance and your suggestion that no one should struggle with his mind but should adopt easy and progressive methods to arrive at concentration is a message that should have a wide appeal,

36 THUS INSPIRES SWAMI SIVANANDA

I have read with special interest the tributes paid to you by Dr. Arnsby Jone and by several others. As pointed out in the very striking article by Sri K.S.R, Sastrigal you have shown clearly the manner in which modern behaviour and the Freudian theories of the subconscious have been demonstrated to be only partial approaches to the problems of psychology.

As Sri Nagaraja Sharma points out modern experimental psychology may and should take many lessons from the comprehensive mind-control as propounded in the book.

With many Pranams and kindest regards.

I am Yours sincerely

—Sd. Sri C.P. Ramaswami Iyer,
Delesle Ooty.

I felt a thrill of joy to see thy well-known name reappearing in the inspiring pamphlet. I hope the West must have got an inkling of the towering personality and greatness of Swamiji Maharaj through the life-transforming activities of his foremost disciple. Guru-Bhagwan's appearance in this atomic age, is a great spiritual event. While appearing in mortal frame, he possesses eternal life and embodies in himself all that is the best in the heritage of India. He possesses in him the spirit of Christ, Nanak, Shankar, Chaitanya, Buddha and has been carrying the torch of enlightenment.

I am sure that the teachings of the great Swami Sivananda re-interpreted in the Light of modern

world problems, will bring in a spiritual revolution to the people of the East and West in these days of materialism. Sri Gurudev's unique life and teachings have already raised new hopes for a life of truth and love when hopes of such a life was crumbling down by irrational emphasis on materialistic thinking. May your noble self have glowing health and a long life to keep the D. L. S. flag flying.

*Sri N. C. Ghosh,
Calcutta.*

It is indeed very kind of your Holiness to send me further copies of the Divine Life Birthday Souvenir. This is not only excellent and charming but also gives us the benefit of the wisdom of many saints, sages and thought-leaders of the modern world. I derived great joy and benefit by going through thy revered self's thought provoking articles. The ideas therein are so sublime, inspiring and life-giving that they must be read, reread, and assimilated. It is only by such assimilation and living up to the ideals that the beast in man dies and the divinity in him is gradually awakened. How kind you are to train us up by giving us the chance of writing for thy unique journal. Your disciples are doing excellent work abroad in furtherance of thy mission. They are the crest-jewels of the Divine Life Society and I am sure they are radiating the peace and bliss of their Master in foreign lands.

Sri N. C. Ghosh

38 THUS INSPIRES SWAMI SIVANANDA

It is a joy to receive thy loving gift—parcels of life-transforming books, and Prasad. I greatly appreciate the delightful articles, and thy loving letters touch the innermost core of my heart resulting in real inner strength and peace. How kind you are !

The Divine Life Society is indeed doing very good work for the spiritual uplift of mankind. Your Holiness is the pilot and guide for the needs of the new age. It is with the object of conserving the Divine Power which the Lord had brought into the World and awakened to activity that your revered self has built up this organisation and has been working ceaselessly with this monastery as the chief centre. The Sivanandashram is the central power-station of that spiritual force. From here the tide of spirituality will flow to flood the whole world.

...*Sri N.C. Ghosh,*
Calcutta-31.

I cannot give adequate expressions to the depth of my joy to receive thy wonderful love-gifts of two of thy monumental works and life-transforming journals and the holy Prasad. How kind you are, my beloved Lord! Thy books work like nectar as they contain the quintessence of the Philosophy of the Upanishads.

Thy child-like tenderness, profound visible humbleness, unspeakable sweetness of expression and a smile that I have seen on no other face that I can remember, there lies the secret of a Saint's perennial survival.

India is the land of Lord Krishna, Buddha, Sankara in whom the Vedanta achieved its most rational for-

mulation with the widest intellectual sweep, and in our own time, the Vedanta has found a dynamic representative in you, Swami Sivananda, who has gathered up all the past developments of this ancient thought to produce a sweeping synthesis of all human thoughts, by joining to it the dynamic affirmations of modern scientific and social thought. Wishing your Holiness a long life and health and happiness to serve for the suffering humanity.

*Sri N.C. Ghosh,
Calcutta.*

'CONQUEST OF MIND': A VERITABLE TREASURE-TROVE

I have often wondered which of your books may be classified as the best, just as Shakespearian critics name some of his plays as outstanding; but I have given up the attempt as quite impossible, for, who can say with any certainty as to which of your books are good ones and which are not so good?

After close reading and careful deliberation I have come to the conclusion that every book that comes out of your pen truly deserves treasuring, reading, digesting and reading again, whether it is the 'Ten Upanishads' or 'Bhagavad Gita' or the the small prayer book issued many years ago.

Each one contains in every page such precious instructions that one cannot afford to set aside any of these books if one is really keen on treading the path of spiritual peace and bliss; so much so, I for one,

40 THUS INSPIRES SWAMI SIVANANDA

keep them always around me and by my bedside, even if I cannot read them all at a time, so that I may dive into any of them for picking up a pearl or two.

This one, 'Conquest of Mind' is absorbing my attention at the moment. I find it a veritable treasure-trove (I won't use hackneyed word 'store-house') and, what is more, each chapter, deliberately made small, is a dexterously made necklace of pearls. O my dear revered mother! enable me to wear them all and beautify you, you who have outdone all erudite professors of psychology, in your own usual inimitable simple language of the most difficult, mysterious subject. Ever at thy lotus-feet.

—Col. A.N.S. Murthi, B.A., B.L.,
Bangalore.

